1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

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These honours of "mourning over the corpse" are paid to all; the poor and humble, as well as the rich, great, and powerful; the difference consists only in the number of mourners, the undistinguished Indian having few besides his immediate relations and friends, and sometimes only those. Women, (notwithstanding all that has been said of their supposed inferior station and of their being reduced to the rank of slaves) are not treated after their death with less respect than the men, and the greatest honours are paid to the remains of the wives of renowned warriors or veteran chiefs, particularly if they were descended themselves of a high family, which, however strange it may appear, is not an indifferent thing among the Indians, who love to honour the merit of their great men in their relatives. I was present in the year 1762, at the funeral of a woman of the highest rank and respectability, the wife of the valiant Delaware chief *Shingask*; as all the honours were paid to her at her interment that are usual on such occasions, I trust a particular description of the ceremony will not be unacceptable.

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At the moment that she died, her death was announced through the village by women specially appointed for that purpose, who went through the streets crying, "*She is no more! she is no more!*" The place on a sudden exhibited a scene of universal mourning; cries and lamentations were heard from all quarters; it was truly the expression of the general feeling for a general loss.

The day passed in this manner amidst sorrow and desolation. The next morning, between nine and ten o'clock, two counsellors came to announce to Mr. Thomas Calhoon, the Indian trader, and myself, that we were desired to attend and assist at the funeral which was soon to take place. We, in consequence, proceeded to the house of the deceased, where we found her corpse lying in a coffin, (which had been made by Mr. Calhoon's carpenter) dressed and painted in the most superb Indian style. Her gar-

2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

found guilty and the wife was "permitted to draw off his right shoe and left stocking...she then tears off the lappet that covers his private parts, gives him a kick behind, and so drives him out of the house...."[75] Husbands could punish adulterous wives by thrashing them, or could obtain a divorce by bringing them before the chief or sachem. The woman's hair was cut off, she was deprived of her property, and perhaps even of her life, if found guilty by the sachem.[76] But Denton remarked: "It is no offense for their married women to lie with another man provided she acquaint her husband, or some of her nearest Relations with it, but if not it is accounted such a fault that they sometimes punish it with death."[77] One of the culturally sanctioned mechanisms for obtaining revenge upon an adulterous spouse was suicide.[78] A man's retaliation for adultery could also be seduction of the adulterer's wife. If and when the injured husband was successful in this venture, he made the fact public so that the original adulterer would be held up for public scorn.[79]

A widow, prior to remarriage, whether his wife had died of natural or other causes, had to recompense her relatives for her loss.[80] The duration of mourning was about a year.[81] A widow during this time had to support herself; she could not be given meat since a hunter's weapons were supposed to fail if he had given meat to a widow.[82] When the year had passed, the deceased one's soul left the earth and remarriage could follow.

Death

As soon as a person died the fact of death was spread throughout the community by a crier. The crier was a woman especially appointed and paid for her services.[83] This announcement evoked loud outcrys and lamentations from the general populace. These lamentations were continued intermittently in the house where the deceased lay until burial.[84] In recent times and perhaps earlier the moccasin game was played in the dwelling where the corpse lay.[85] The body was not buried at once because it was necessary to give the supernatural forces an opportunity to restore life to the corpse.[86] The length of time the body was kept varied with the season; it was three days in summer and seven in winter.[87] During this interval the corpse was dressed in new clothes and richly adorned and painted. Before noon on the day of burial a number

[75] De Rasieres, 1909, p. 108.
[76] *Ibid.*; see also Pastorius, 1912, p. 434.
[77] Denton, 1845, p. 9.
[78] Penn, 1912, p. 232; Heckewelder, 1881, pp. 258-59; Loskiel, 1794, p. 58.
[79] Zeisberger, 1910, p. 77.
[80] Penn, 1912, p. 232.
[81] Pastorius, 1912, p. 435; Holm, 1834, p. 143; Brickell, 1842, p. 49; Trowbridge MS.
[82] Zeisberger, 1910, p. 88; Loskiel, 1794, p. 64.
[83] Lindestrom, 1925, p. 249; Heckewelder, 1881, p. 269.
[84] Zeisberger, 1910, p. 89; Heckewelder, 1881, p. 269.
[85] Harrington, 1913, p. 215; Kinietz, 1946, p. 72.
[86] Trowbridge MS; Kinietz, 1946, p. 51; J.T.
[87] Lindestrom, 1925, p. 249; Heckewelder, 1881, p. 269; Trowbridge MS; Kinietz, 1946, p. 51; M.B.

4:Tantaquidgeon E-5 (1930) 1942
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team of horses which had broken through the ice, were rescued through this same ability, to remain beneath the surface of the water for a considerable period. Power for this ability was given him by a teal duck which appeared to him in a dream. In the informant's words:

> When a boy, my grandfather always went swimming every morning before sun-up, even when there was a thin coating of ice on the river. One time he dreamed of going down to the ice-covered stream very early to bathe as usual. When he jumped into the water the echo could be heard down the river. Then suddenly he heard a voice saying to him, "I am going to make you a strong man. You will be able to go under the water as I do." He did not see anyone around but there close by was a teal. And he could go down under the water and get fish, too.

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So close was the connection of divination with the spiritual realm that the Delaware noted carefully the last words of a person near to death. At such a time the dying one is believed to be in close communication with the souls of the departed, who may impart messages of great importance through this medium to the living. One aged woman while on her death-bed spoke as follows:

> My kindred, we have been wonderfully blessed. We have enjoyed the gifts which the Creator bestowed upon us. That is because we have kept our own religion and observed the teachings of our elders in all things. If you continue to do this in the future, you will not be subjected to the evils which increase as civilization increases. Do not give up your own religion.

Another old woman foretold the coming of the railroad twelve years prior to its appearance, while a third foresaw the granting of citizenship to the Indians twenty years before its occurrence.

The Sweating Rite

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The importance of the sweat lodge ritual, as carried out by the Delaware for the purpose of spiritual and physical purification, is attested both by early observers,[25] and by more recent students.[26] According to Zeisberger, in his discussion of Delaware customs, the practice was attended by rather elaborate rites and was evidently regarded as one of the major ceremonies. It was performed in honor of fire, being called *machtuzin*, a term meaning "to perspire," according to the same writer's translation. A similar rite is described by Harrington, whose informants named it *mixhat'olzing*. This is recorded as a variant of the Annual Ceremony.

[25] Zeisberger, *op. cit.*, p. 138; Heckewelder, *op. cit.*, p. 225; Loskiel, 1794, pt. 1, pp. 108-9.

[26] Harrington, 1921, 122-126; Speck, 1931, pp. 72-74.

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

524 the time when it held the guessing hand. There was also a man appointed on each side to keep score by means of counter sticks. When the cartridge, bone or bullet was hidden by the leaders of one party, the leader of the opposite side had to guess under which moccasin it was concealed. The guessing was indicated by means of finger signs, a wave of the open hand to the right or to the left meant either of the end moccasins, by lowering the third finger of the pointing hand the third moccasin from the left was denoted, by lowering the first finger the second was indicated. The leaders, when the opposite side was guessing, endeavored to confuse their opponents by deceptive motions. Every time a successful guess was made as to the whereabouts of a hidden object, that is, under which of the four moccasins it had been concealed by the party holding the guess, a stick was placed on a pile by the score-keeper totaling the number of successful guesses of his party. The number of counters required to win is not now remembered. Every time that one side guessed successfully the particular moccasin under which the object was concealed, the turn to hide it reverted to the opposite side. And, with each inning completed, the men of the winning side rose and danced around the room once or twice to the tune of a victory song to celebrate its achievement. We have to note, however, that after the moccasin game had ceased to be an independent form of winter and spring amusement and had become attached to funeral celebrations, the dancing, after each winning period, was discontinued out of respect for the deceased. In the arrangement of the parties forming the two opposite sides of the game, one group faced east, the other west. It seems as though the game were a symbol of contest between the two opposing quarters and
● [763] that an element of divination belonged to it. We are told in this connection that if the east side defeated the west side in the evening's performance it was a sign of coming misfortune; that some one in the company would die within the year. Washington added that this portent associated with the game was one of the causes for its discontinuation about twenty years ago. Some other details of the moccasin game

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

cries so that it is heard a long way off, rolls himself naked into the burning fire, takes fire brands with which he builds a wall[4] all around the sick one, the sick one enduring such with patience, both thinking that the worse the devil-chaser acts, the sooner the Devil will depart. But it is to be feared that his art and labor are in vain, although his medicines are very wonderful, neither they nor the devil-chaser's devil-chasing are undoubtedly able to further help or be of avail in that case.

And now when the savage has died then they set themselves down to bawl and howl, weep and lament over their good comrade's deathly departure. But the devil-chaser sits there so terrible and mourns over the fact that the Devil came to be his superior.

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[4] *Bastioncrar den siuke*, bastionates the sick person, *i.e.*, builds a bastion around him. "In sickneese the Priest comes close to the sick person, and performes many strange Actions about him, and threatens and conjures out the sicknesse." Williams, *Key*, 112.

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

CHAPTER XXVI.

How the American and Savage People Treat and Act Towards the Dead Body and How Their Burials Are Celebrated.

Now when the savage is dead, then an Indian is 763
sent out around the country, crying, calling and lamenting, who runs around everywhere and makes this known to the good friends of the dead savage. Then those to whom he makes it known must have compassion with him and present him with something for his trouble. A few days after- 764
wards he is buried, and then a round deep pit[1] is dug in the ground and a stool is placed in the hole upon which the dead man shall sit.[2] Then the dead man's money is placed upon him and he is set down in the pit upon the stool with a tobacco pipe, a fathom long, in his mouth, screwed together with leather, the head of green or black stone, which is lighted through by the fire in the pipe, so that we can see how the tobacco is consumed,[3] and this pipe-head is so large that a handful of tobacco will go into it, which is to be his food on the journey. This pipe they dig down into the ground from the mouth of the man.[4] Afterwards they throw earth upon him and fill up the hole. When

[1] *En trinn, diup groop.* Cf. Williams, *Key*, 160 ff. Van der Donck, De Vries, etc., *N. Y. Col.*, 2, I, 202; III, 95, etc.

[2] *En stool (stol)*, chair, stool, here perhaps a round "log-stool," possibly eight or ten inches high.

[3] This would presuppose a very transparent material. Lindeström of course does not mean that the pipe in the grave was lighted, but that when a pipe was smoked, it could be seen how the tobacco was consumed.

[4] That is, the pipe stem was put into the dead man's mouth.

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

764 At the head of a warrior it is common for them to place a white post, upon which is represented in hieroglyphics the tribe to which he belonged, the number of engagements in which he had been engaged, of scalps which he had taken, etc.; but no post is placed at the graves of women.

763 It is very customary among them to take leave of their friends when death approaches. In this they generally exhort them to good conduct, to live in harmony with each other and thus to procure the favor of the Great Spirit, and success in their undertakings. Some of them who have led improper and dissolute [761] lives dread very much the approach of death, but others die in perfect reconciliation to their fate. They generally die in possession of their mental faculties to the last moment, but to this many exceptions are found, resulting from the nature of the disease or the impression which the idea of death may have upon their minds.

764 J. W.—Two men and two women not related to deceased were chosen to take care of things relating to funeral. In the death of a man, the men prepared the body while the women cooked; the women prepared the body of a woman while the men cooked. [768] The relatives divided and distributed good articles left by the deceased among the persons who served. Old, much used articles were put in the grave.

The face of the deceased was painted as in life. The body was dressed in Indian clothes which had to be new. If the deceased did not have new clothes, they made them.

The corpse was kept until noon of the day after death before burial. It was placed in bark house outside of dwelling. Moccasin game played on south side of fire. Two pairs of moccasins were used but only one bullet. Towards morning (three o'clock) one pair was taken away. Points in the game were counted with about one hundred little sticks. After the one pair of moccasins [525] was taken away the winner of a counter threw it into the fire. The game is not played now but some one, usually one of the attendants, sits up all night with the corpse. No feast accompanied the game but food was available for all visitors.

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

764 the upright below the crosspiece (also like large X's). The post for a man is a simple upright, the top of which may be carved into an elaborate triple diamond-shaped figure or not, but at any rate the top is cut at an angle so that there is a sharp edge uppermost. Red paint is also put on the top of the man's post, but only four crosses are painted lower down on the post.

Immediately after the burial there was a feast on the east side of the grave. Food was furnished by everybody; that brought by relatives was kept separately on the north side of the grave. Relatives ate the food brought by nonrelatives, while nonrelatives ate food brought by relatives. Man who talked
765 at grave talked again at end of feast, and if the deceased belonged to the Wolf division, announced the coming of another feast twelve days after the death at the home of the deceased. At this second feast there was the same division of food between relatives and nonrelatives as at the feast at the grave. This second feast was not held among the Turtle or Turkey people unless there was some Wolf mixed in.

Every evening for three days after burial the relatives visit the grave and build a little fire which is immediately put out. Just a little fire is all that is necessary—it blazes once and then
[775] is blown out—it sort of liberates the spirit of deceased. Usually only one person visits grave. Do not visit grave after three days.

The widow must not change her clothing until the feast at the twelfth day. She eats off same plate. The woman attendant takes care of her, she must not do anything for herself—must not touch food, touch hair with comb or anything else—wears gloves. Her attendant washes her hair and body just before the feast and dresses her in new clothes, furnished by deceased husband's relatives. She stays home for these twevle days—does not even walk out without her attendant. No other mourning except that she cannot marry for a year. Same thing for widower. Near relatives observe care for a year.

763 A person about to die knows everything going on—reviews his life—knows everything—tries to say it with last breath.

764 W. T.—The body was prepared by two men and two women,
767 who might be related or not. It was washed, painted, combed